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to barter with those whom they look upon as their friends and to whom they are paying the visit in question. It is not considered proper that outsiders, be they Indians of other villages or whites, should interfere.

I may add that my own barter with the Indians always had the character of an exchange of presents. When I visited the Indian villages where I was known, I usually received presents of fish, fruits, etc., but it was always understood that these presents should be paid back in some form. Similarly, when I myself gave the Indians presents I usually received something in return, except when the presents — for instance the necessary presents of tobacco — were regarded as a natural tribute wich I had to pay for permission to stay in the village. Everyone who travels among Indians should bear in mind that Indian hospitality always means that something must be given in return, and that the traveller who neglects his duty on this point will necessarily be regarded as greedy.

843 from a certain tuber which has been roasted and then ground in a mortar. The husband unties his belt and undoes the knot in his tie so that the umbilical cord not wrap itself about the child's neck.

844 Only on rare occasions are there any complications at birth. According to the observations of a medical missionary, Doctor Collins Smith, labor lasts about two [sic] hours for the first child and around four or five hours for the others. A delivery often gathers a numerous crowd, and the neighbors take up positions close to the woman who is in labor, without showing any particular interest, but ready to take part should it be necessary to render any assistance. Old women, greatly experienced, come to assist the woman in labor, especially if the delivery is a difficult one. These benevolent matrons [431] usually receive a gift--a goat or a piece of cloth--by way of payment for their trouble.

The pregnant woman who is about to deliver is placed on the thighs of one of these crones, who is seated cross-legged on the ground. She takes hold, with both hands, of a pole which is stuck vertically into the earth in front of her and grips it firmly as the pains become greater. Other informants have told me that women give birth to their babies in a squatting position directly onto the ground; but they confirmed the matter of the use of a rod or pole stuck into the earth. If the labor is difficult or longer than is usual, one of the matrons presses the body of the uterus with her hands as would a doctor wishing to expulse the placenta mechanically. If the woman in labor is unable to keep her sitting position, she lies down in such a manner that one of the helpers may rest her knee against the perineum, while another woman massages her in the uterine region.

Any mishap which may occur in the process is [10] attributed to witchcraft or to the husband's negligence who may have violated one of the numerous "tabus" which he is obliged to observe.

The umbilical cord is cut with a knife. It is never cut before the appearance of the placenta, as a child's life is not complete until his placenta has been expelled. According to one of my informants [752] the navel wound is cauterized with an incandescent pumpkin stalk. If the placenta is long in coming, the women exert upon the abdomen the same type of pressure used to accelerate the baby's birth. The placenta is buried without any kind of ceremony. The umbilical cord is dried and put into a little leather bag in the shape of a rhomboid, which the child carries about his neck until he is ten years old.